

# The Korea Mission Field

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## Contents for February, 1934.

### ILLUSTRATIONS :

Men's Public Ward, U. C. C. Hospital, Hamheung ... .. Frontispiece  
Surgical Clinic, U. C. C. Hospital, Hamheung ... .. do

### AS JESUS PASSED BY

Rev. F. S. Miller ... .. 23

### THE MINISTRY OF HEALING

Miss F. J. Murray, M. D., C. M. ... .. 25

### KOREANS AND SACRED MUSIC

Mr. D. R. Malsbary ... .. 28

### WHAT IS INTERESTING THE KOREAN CHURCH ?

Rev. Bruce Hunt (Extracts "Christian Messenger") ... .. 31

### IN QUEST OF THE JADE BUTTON

Mr. Chai Heng Sim ... .. 32

DO YOU KNOW ? ... .. 35

### WASHINGTON

H. H. Underwood, Ph. D. ... .. 36

### KOREAN PROVERBS

Mr. Hong Noh Lee ... .. 41

TRAINING INSTITUTE FOR RURAL LEADERS... .. 42

### KOREAN CHRISTIANS IN HAWAII

Mr. Tai Sung Lee ... .. 43

### NOTES AND PERSONALS

Prepared by Mr. Hugh Miller ... .. 44

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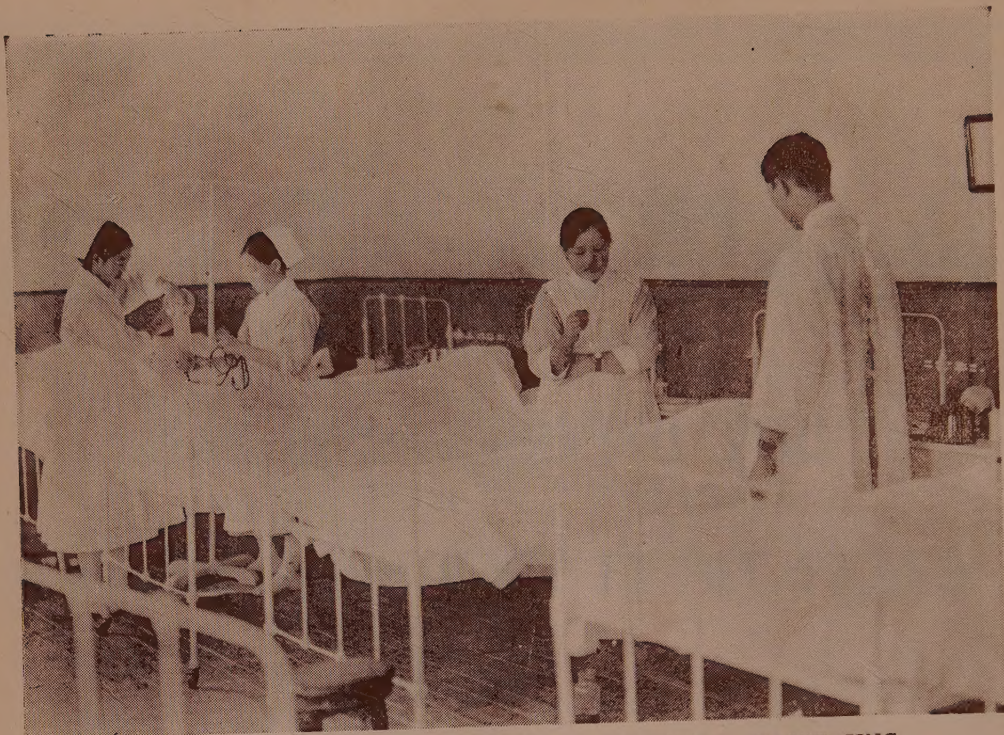
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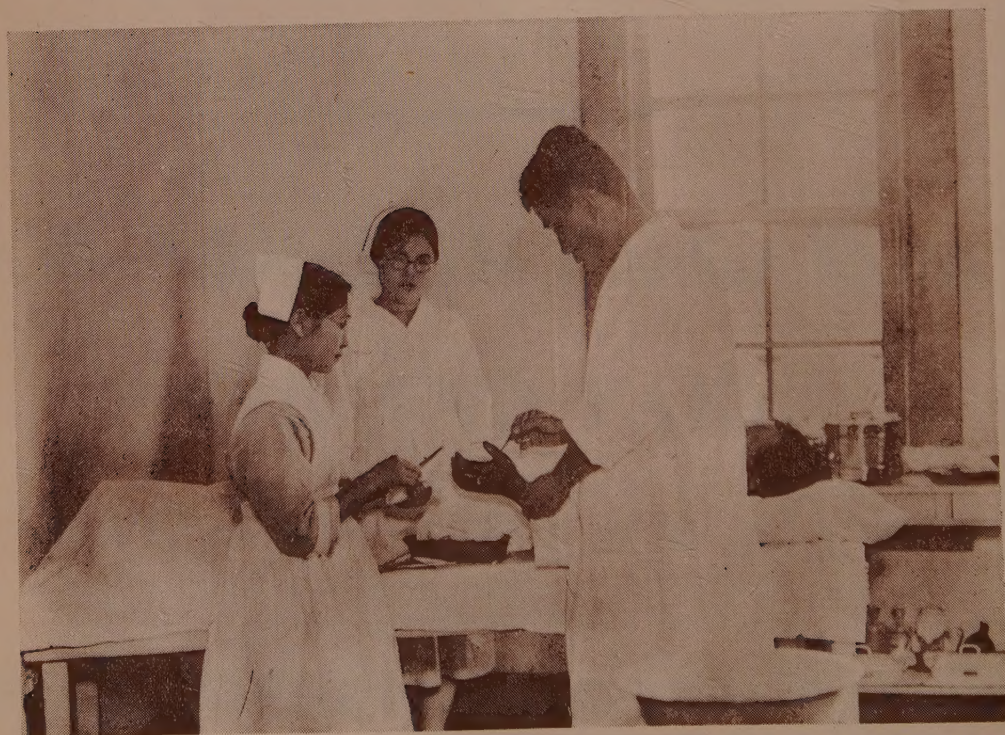
*WHY NOT FALL IN LINE*







MEN'S PUBLIC WARD, U. C. C. MISSION HOSPITAL, HAMHEUNG  
( See Page 25 )



Dr. P. K. KOH IN SURGICAL CLINIC, U. C. C. MISSION HOSPITAL, HAMHEUNG  
( See Page 25 )



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXX.

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No. 2

### As Jesus Passed by

F. S. MILLER

**A**S JESUS PASSED by He saw a man, called Cho, sitting at the place where he sold drugs, and He said unto him, "Follow me" and he arose and followed Him.

Cho had heard of Jesus through some tracts a friend had bought at the quinine shop in Dr. Underwood's gate quarters in Chongdong, Seoul. They were some of those tracts that are supposed to be lost because the purchaser did not read them. Cho had tried every religion he knew of and had found satisfaction in none, but when Jesus passed by He drew Cho and filled his heart with peace and joy.

Herb gatherers from away up in the mountains brought their drugs to Cho for sale and were told of his new found Savior. Spoken words are soon forgotten. Cho wanted literature for them to take back and study by the light of their pine torches, but to buy literature meant a ten day walk to and from Seoul. So Cho spent his spare time copying pages from the few tracts he had and passing them on to his herb collectors and customers, till so many were called and followed Jesus that they sent a delegation the ten days journey for literature and a teacher.

Within a few years there were five gathering places in the various valleys. In time the whole county was opened to the Gospel so that all could find peace if they were willing to pay the price all because Cho rose up and followed

his Lord.

As Jesus passed by He saw a widow, called Yi, sitting at the place where she sold wine. She was sometimes under the influence of the Demon herself and would run out onto the road, grasp a passer by the coat and, with vile, screaming language, would demand the price of the wine he had bought.

A Christian worker offered her a leaflet. She gruffly repulsed him, "I cannot read." "Ask your son to read it to you, then." She accepted the leaflet and, that night after her son read it in her hearing, he said, these are all true words, let us become Christians." "All right, next Sabbath I shall go to Chungju church and, when they ask new believers to stand, I'll rise and make profession for us three, if you all wish it."

At the next visit of the missionary to the church near Mrs. Yi's village, she came to the platform and asked him to stop at her house on his way home. As he sat on her little porch she told him how she had changed the wine shop into a store but could not make a living and would have to move "But, sister, who will witness in this village if you leave it?" "Thank you for calling such a one as I have been 'Sister', I'll stay on and we shall farm a little till we see how the Lord guides us".

Till the time of her death she sat in her roadside shop a wonder to all who witnessed



the great change that had come over her, purifying, refining, filling her with love and helpfulness, she who had been a tempter and a menace to every traveler on that road. A Christian lifted up Jesus and Jesus, who draws all men, drew the wine-seller and she followed. That was all.

As Jesus passed through the yard of the Chungju prison he saw a man named Yu sitting at a straw bag loom. Yu was there because he deserved to be, blackmail. As he wove his straw bags he thought about what he had heard from the Christian workers in his county. Jesus, who never gives up, followed him into the jail and would not be dismissed.

Every time Yu heard the Church bell sounding over the jail wall he saw Jesus being lifted up, he felt the draw and, when Jesus passed by, Yu bowed his head and let the tears of penitence fall on the straw.

As soon as he was liberated he went away back into a mountain valley and obtained work as a maker of rice tables. Sitting daily with a group of men, he told them of the new joy that had become the most important thing in his life. At rest periods and in the evenings he read to them from his Testament and sung heartmelting songs from his hymnbook until the owner of the shop and his men agreed to stop work every Sabbath, to sweep out the shavings, turn the shop into a church and bring their families. Jesus glorified another carpenter shop with his presence.

One of the men walked several days to obtain a supply of Testaments and hymn books and when the missionary of the district visited the valley he found a group of smiling Christians awaiting him. It was worth the long journey just to see their earnest faces as they drank in his words about salvation.

Just before the fall of the old Korean government, a group of young men attempted to reform their country. For this they were sent to jail. Among them were some who

had been following Jesus and now when the executioner's sword hung over them day by day, they bore witness to his consolation and recommended it to their associates.

As Jesus passed through the royal prison saying, "He hath sent me to proclaim release to the captives—to set at liberty them that are bruised" a number of them arose and followed Him. When a change of government liberated them, they sought baptism and became valuable members of the church.

Among them was Mr. Yu Sung Joon who, eventually, became an elder and later, the vice-governor of the province governed from Chungju. At first he refused to assume this latter responsibility saying that he was a Christian but the Governor General assured him that no one would interfere with his faith.

One of his duties was to travel about the province, gather the people and advise them to adopt modern methods of agriculture. Each address is said to have ended with an appeal to their consciences to remember the God who gives them food and to seek to know the Savior who alone is the hope of their country.

The gentlemen of this "Gentlemen's Province" learned that even high class people can be Christians and their tenants became emboldened in following Jesus. When the Vice Governor spent a Sabbath near a church he and his retinue attended the service and this second highest official of the province preached the sermon. When asked he filled the pulpit in the Chungju city church.

Jesus still passes through the streets and along the roads of Asia and men, women and children hear his call and rise up and follow. Why should Asia not follow Jesus, Asia that gave Him a birthplace, tomb and a mount of ascension?

They called Confucius, Confucius made no reply,  
They cried to Buddha—no echo to their cry,  
They sighed to Mary, she answered not their sigh,  
They look to Jesus and Jesus draweth nigh.



# The Ministry of Healing

FLORENCE J. MURRAY, M. D., C. M.

**E**VERY EARLY in the Ministry of Christ He began to heal these about Him who were sick. And all through the story of those wonderful years the acts of healing occupy a prominent place. Many other things He did, provided wine for a wedding feast, calmed the sea, fed the thousands, cleansed the temple, raised the dead, but the deeds of healing recorded far outnumber all the rest.

Jesus came to a world much of which knew not God. He came to a nation zealous in religion but it was a religion from which through rigid adherence to ritual and form the spirit had been lost until it came to pass that those who were most religious despised their neighbors most. To such a world Jesus came to teach the attitude of God toward men and women, to show the love of God for them and to win them for His own. It is very significant that in revealing God's love and care for humanity that Jesus gave such a large place to healing their sickness. It was not done as propaganda to win popularity for His cause; indeed He often tried to avoid that and requested that the healing should not be spoken about. He did it just naturally as an expression of the great love and sympathy that was common to Him and to His Father. How often His sympathy and compassion are noted and how instantly they were called forth by the sight of human suffering and need!

When Jesus sent forth the twelve, the first missionaries of the world wide kingdom, His whole commission to them was to preach and heal. He added a few words of advice about equipment and directions as to travel but that was the whole commission. When He sent the seventy to a similar task He reversed the order, put healing first, and bade them heal and preach. Again, when He gave His last instructions to His followers before leaving

them to carry on His work for the Kingdom He charged them to go into all the world preaching whatsoever He had commanded them. He made no exception in the case of healing, and, that the disciples so understood it, is abundantly clear from the account in the Acts of the Apostles of the healing of many both physically and mentally afflicted.

Healing is referred to also in the last chapter of Revelation where John in describing the Holy City, the new Jerusalem, writes of the trees the leaves of which are for the healing of the nations.

Throughout the dark ages and for long centuries the church, except perhaps in some special instances where it is difficult to disentangle fact and legend, lost the power of healing. For the sick the times were dark indeed. The church had failed them and the dawn of science had not yet come. When it did come that it developed apart from the church, was altogether unfortunate, and entirely the fault of the church in its conservatism in opposing new knowledge. Even today that breach has not been healed, and though the conflict between science and religion is over, and though churches are working through hospitals and various social services to heal and help the sick and needy in both western and eastern lands, yet the medical profession and the hospital systems exist as such entirely apart from the church as an organization.

Christ's followers have left the healing largely to others.

However, there have been great souls in the history of the church who, understanding more than others of Christ's purpose and closely following His method, turned once more to the ministry of healing. Such an one was John Wesley who in 1746 opened the first free public dispensary in London.

Many years later David Livingstone said,



"God had an only Son and He was a medical missionary." David Livingstone himself, famous as a naturalist and explorer, was not least famous as a medical missionary, healer of body and soul.

In our own times Dr. Schweitzer, recognized generally as one of the world's foremost musicians, one of its most noted philosophers, and among its greatest theologians, in seeking how best to serve the Master laid aside a career that would have been great in any of these vocations, and after having studied medicine is devoting his life to the ministry of healing in Africa.

The world owes much to medical missions. In addition to the sick who have been helped, the suffering relieved, and disease prevented, the part played by medical missions in advancing the healing art and increasing the sum total of knowledge has been no inconsiderable one.

To David Livingstone is due the first accurate knowledge of African sleeping sickness and its connection with the tse-tse fly, and of tick fever also, from which disease he probably died. In more recent times an effective treatment for sleeping sickness has been worked out by another medical missionary in Africa, Dr. Clement Chesterman of the Baptist Missionary Society.

Sir Patrick Manson some sixty years ago first laid the foundations of tropical medicine in a small mission hospital in Amoy, China. Thus the whole science of tropical medicine has been reared, so to speak, in the nursery of medical missionary enterprise. Tropical medicine has made possible the residence of white people in perfect health in regions formerly known as the white man's grave, has changed unhealthy districts populated only by weak victims of disease into the dwelling places of vigorous people, and has made possible great industrial and engineering undertakings in places where before only a sparse population of primitive races could survive, and has cured or prevented more sickness in tropical and subtropical areas than can be

imagined. West Africa and the Panama canal zone are familiar instances that will occur to all. The story of the researches and heroism of those who daily risked their lives, and not a few who lost them, in the work that finally led to the control of yellow fever, malaria, plague, cholera, and other deadly diseases is one of the most thrilling in literature.

The development of the science of tropical medicine is still entwined with medical missionary work. Practically all the available knowledge of sanitary and health conditions and of the special diseases of China and various other countries is due to the efforts and labors of missionaries. Dr. Preston Maxwell of Peiping probably knows more about osteomalacia than any other medical worker in the world. Some of the finest and most successful research work on the formerly very serious disease of liver abscess has been done by Dr. Ludlow and his co-workers in the Severance Mission Hospital, Seoul, Korea. Dr. Wanless of the American Presbyterian Hospital at Miraj, India, though an American citizen, has not long since been decorated by King George for his services to the people of India. Dr. Wanless devised a new operation for cataract and has restored sight to thousands of people.

The amount of research work done and the number of scientific articles appearing in the medical journals of the world by medical missionaries is not unworthy of mention.

Medical colleges have been established in various countries thus helping to provide medical services for thousands never reached by the foreign medical worker.

It has been said that the medical missionary enterprise is the response of the church to the physical needs of the world. That may be a satisfactory definition as far as it goes but it does not go far enough. Others have considered medical work as done on the mission field as a wedge to gain an entrance for those who feel called to preach. It is much more than that. Medical missionary work is a



manifestation of the Gospel of Christ. It follows more closely the example set by Him in His ministry on earth than any other method of work yet carried out by His followers. It is Christianity. It is Christianity in action. It includes evangelism in the truest sense and provides an object lesson that can be understood by the simplest in the demonstration of God's care for His children. It is an embodiment of the spirit of redemption of that eternal love which reveals itself in human form and touches the life of mankind through human example and sacrifice.

Medical science is recognizing more and more the three fold nature of humanity, body, mind, and spirit, and their interdependence on one another. In many conditions, the medical worker knows, attention directed to the body alone is of little value. Witness the growth of such specialized sciences as psychology and psychological therapy. It is recognized that sickness or conflict in any part of our human life may result in trouble for the whole, and that cure of one realm may result in health for the whole. Cure of spiritual sickness may bring health and vigor to the mind and body as well. The task of the physician is to treat not merely the disease but the patient, to cure not merely a part of him but the entire man. In this the doctor approaches most nearly the method of Christ who not only cured his patients of their physical infirmities but sent them away rejoicing in sins forgiven as well. There is certainly no conflict here with the teachings of the most modern science.

There is a tendency in medical missionary work to place emphasis upon either the physical or the spiritual side of the work to the relative neglect of the other and, probably owing to the great demands upon the time of the medical staff by the usual routine of caring for the physical needs, the other is the one more likely to receive less attention than it should. In order to give each its proper place much thought must be given to Christ's

way. How quickly He noted the blind eye, recognized the sick mind, understood the troubled soul, and did at once the thing that was required. In order to do His work effectively His servants must have more of the Master's mind. They must remain in constant fellowship with Him who is ever ready to grant grace and help sufficient for His service.

Great as have been the services to humanity of the ministry of healing, and increasingly effective as these services are becoming, yet there inevitably comes a time to each when the cleverest scientist, the most devoted physician can do no more; a time when even the cup of cold water can no longer be either given or accepted, and the would-be helpers have to stand by, helpless to stay the hand of death; helpless to cure, helpless it may be even to give relief, helpless indeed if at such a time he cannot give comfort or point the way to God. Of more than one medical missionary has it been said by his patients that he is like Jesus. Such a one even in the face of death is a tower of strength.

In these days of specialized knowledge and specialized work most people cannot take direct part in the ministry of healing. Nevertheless, something should be done, especially in these lands where medical services are still entirely inadequate to supply the needs of the people, to restore the healing art to its central position in the program of Christ. Let those who have received the command to preach and heal, if they cannot themselves fully carry out the commission, at least co-operate to the fullest extent with those who are seeking to do so. Surely the work of the hospitals is not unworthy of mention in considering the work of the church, and yet how frequently it is not even thought of as closely connected with the work of the church. How seldom in Korean churches one hears prayer offered for the hospitals in their work of healing which was so near to the Saviour's heart! Would He, the Great Physician, have it so?



# Koreans and Sacred Music

D. R. MALSBARY

**A**S I LOOK BACK on the past four years spent in Korea, I am impressed with the important fact that the Koreans have not had the advantages musically that we have enjoyed. The problem of advancement is not so much a question of ability or interest as one of opportunity and training.

Implanted in the hearts of the Koreans is a longing for music. There is an unconscious prompting to sing and it has been evident for years. I have given tracts to men along the road and have heard them read the words off in a sort of improvised tune, usually employing from two to four sounds. I have heard, as indeed all of us have, the fruit merchant improvise a tune consisting generally of two or three sounds as he counts the apples, pears or whatever it may be.

We have all noticed men while working, singing in solo and chorus in approximate unison. The sounds the men make who push and pull a cart up a hill, cannot be called singing, yet there is more often than not a definite pitch and even the footsteps between the man who pushes and he who pulls are timed and are more or less rhythmically executed.

## What They Sing

One interesting thing is that these men usually sing on a given pitch, and sing above and below this. That given sound may be considered the tonic, or first tone of any scale, and the one below is invariably the fourth tone below that tonic, and the other is frequently the third above that given tone. Of course it is not always accurate as to pitch, and sometimes the second above the tonic is used. But the third occurs so often that one wonders if there may not be a reason for it.

These tones are second, third and fourth of the divisions or partials that are existent above the fundamental in all musical sound, whether in string, pipe or other sound-pro-

ducing body. The same phenomenon holds true for the voice. Partiala are also called "harmonics" and "overtones." The complete series of these partials make it possible for us to have the various musical instruments.

These three tones are perhaps the easiest to sing and are three of the five-tone scale. They are what we call "tones of repose" or "inactive" tones, because a rest more or less complete may be had on them. All scales contain these same tones; all tones of motion progress to these same three sounds, and they are used in the final chord in a vast majority of compositions.

## Why They Sing These ?

From this we can see that the Korean sings a certain few tones easily because the voice naturally divides at these same points. Also because of the lack of sensitive or active tones, which in themselves cause a necessity for further progression, and more tones, we can understand why it is difficult for him to sing accurately music that has numerous different sounds to which he is unaccustomed and untrained to use and hear. He sings usually what is convenient to his voice.

Now our scale has seven tones of which four (2, 4, 5, and 7) are sensitive. In addition we have five more we can and do use as sensitive, giving us nine out of twelve that contain action. These nine all resolve to the three before mentioned tones (1, 3, 5 of our scale), and still more remarkable "three" and "five" have a decided leading or drawing toward "one" called the "tonic."

## God's Hand in Music

We find then that these sounds are all a part of a chief tone called the "fundamental" that each partial can be, and is, individual, while still remaining as part of the fundamental, and in the final analysis all lead back to the chief tone and find full completion and rest there. Is not this a beautiful and definite



proof of God's hand in music? For are not we individual believers part of His Church which is His body, separate, in ourselves to be "active" or "inactive" yet part of His body, and that while we have fellowship with others of His body still we are drawn to Him and find full rest and completion only in Him? Therefore I am sure God would have us honor Him in our music.

### Satan's Work

I am convinced also that there is a deep spiritual reason why the Koreans have progressed so little in music during the past centuries. It is part of Satan's program to debauch anything that God made for His own glory and I believe God made and planned music for His glory because of the wondrous blessings He has poured upon it in the past and present. The Bible says Satan is "a deceiver." If he could use music as a promoter of lust, sin, sensuousness, and the questionable, thereby deceiving the people into thinking that its proper use was chiefly for the base and abominable, he would, especially since he knows music used in this way would not be to the Glory of Christ, Whom he hates. With no Christ preached here until recently there were no believers to change the deception. It seems to me that the music of the sorceress and the dancing girl, whose bold voice one can hear at night accompanied by drums and cymbals along the rivers in the summer, has the unmistakable stamp of darkness in its sound. Where sin has had its way the effect on our own music is the same.

These entertainers were trained in music and their hire by the wealthy, and their eventual life in sin, sorrow and shame leading finally to the grave, cast a solemn deadful shadow on music either as an art or as a calling, and the common decent element did not want their children trained into such a business. Consequently their love and interest in music remained chiefly an unspoken, undeveloped instinct, though instrumental music was at times performed for celebrations, feasts, birthdays and festivals. It did not take any real part in their everyday lives.

### The Gospel Song

The original love of music remained in the hearts of the Korean, even though stifled and discouraged by strong public opinion, formed because of the character of those who made use of it. When the gospel song came with its joy, love, assurance, hope, and, best of all with our Lord Jesus Christ as the chief subject, the people discovered a new treasure in their midst, which satisfied the yearning of their innermost souls. They were given back their inalienable right to use melody for the finer things—the lovely, the pure, the beautiful, for praise and for spiritual uplift. Music found a people who were eager, hungering and thirsting for it.

But it found also untrained ears, minds uneducated to think in musical terms. The people had no idea how to use properly all the new sounds suddenly available to them and so they sang, using the most convenient tones. Isn't that like us who do not use all the new good things Christ has for us, II Cor. 5:17; and do not we often do the convenient things without prayer effort? It's a marvel that they sing as well as they do when one considers their musical background.

David, a master musician, must have known and understood the full possibilities and powers of music, and that the plain and uneducated of the world would some day use it greatly for spiritual ends. He says "make a joyful noise." But surely he realized and appreciated trained musicianship for he also urges to play "skilfully."

I know perfectly well the attitude of many musicians toward the average gospel song. I know its faults and its limitations both harmonically and musically. Many are considered worthless judging by the standard of the musical world. But in spite of all this has not God brought untold blessings to millions of His children everywhere through these songs, and hasn't He before now made foolish the wisdom of the world through the marvels He accomplishes with simple and despised means?



I believe God wants us to develop and mature to full extent our ability of appreciation and proficiency. I do not recommend that folks should be satisfied with poor music and develop only to the appreciation of gospel songs and hymn tunes. But God used these simple expressions of trust, faith, love and testimony for these people and blessed both music and people. We must remember that they had no means by which to be educated into the higher forms of music, and God blessed what they had.

Largely to these is due the present accomplishment, interest and future possibilities of all music in Korea, and these are numerous. It should be our aim to keep the testimony of these alive in our mission schools and activities.

### Early Progress and Present Day Tendencies

Many interesting things could be told about the development of music in our mission schools and of the progress of singing and playing, but I must be brief. The missionaries everywhere encouraged music of all kinds and gave willingly of their best efforts so that the people might have an opportunity to grow. They encouraged solos, choruses and instrumental work, and many Koreans have done faithful work for the advancement of gospel music. When a school or church started, music was given a vital part.

As time passed many Koreans who found they were interested particularly and discovered that their ears would respond to training, specialized as soloists, and as teachers. Choruses were organized, quartets trained, and instrumental work had a beginning. When I came, I found an intense interest in music and very promising work well established. The Pyengyang College band has grown to twenty-one pieces. Now the College and Academy combined have a band of forty members.

Throughout Korea there is keen interest in music. Our concerts are always well-attend-

ed. There are students everywhere who play with a fair show of technic, several instruments. I have found boys who had talent working alone, unhelped, on an old organ, on a battered cornet or a cheap violin because they had no money to buy a good instrument. The people everywhere intreat for more music. Especially do they like singing.

We need to help these children of His in song. Help them with more and better equipment, more teachers filled with God's spirit. Each missionary ought to learn a melody instrument—cornet, saxophone, trombone, or clarinet, and teach new songs to the people and play with them as they sing. The opportunities are unlimited.

The obstacles to fine spiritual work are few but strong. Poor music literature, worn-out practice instruments, faulty translations, theatre and movie players with the same grade of music as the morals presented there. It is a pity any believer's influence should be thrown in with them by attending them, for they do not sing the Lord's praises there. Noisy vulgar jazz records have a depressing spiritual effect.

These, coupled with the increasing tendency on the part of our players and singers to use little or none of sacred music on their concert programs and Sunday evening radio broadcasts can all be overcome by prayer and careful watching by those responsible. The students usually rise no higher than the standard maintained by the teacher, and they respond wonderfully to sympathetic and loving guidance.

Music is the only fine art mentioned as being in heaven. What a privilege it is to have use of it here! O the glorious time when our Leader shall have considered the rehearsals of this life finished, and we gather over yonder to sing in concert the New Song under the personal presence of His matchless majesty. "Let everything that hath breath, praise the Lord. Praise ye the Lord."



# What is Interesting the Korean Church

Being Extracts from "The Christian Messenger"

Translated by BRUCE F. HUNT

On November 17th the 2nd Annual Meeting of the Korean Christian Temperance Association was held in the Theological Seminary building in Pyongyang. The following actions were taken :—

1. To petition the Korean Presbyterian General Assembly to appoint a committee on temperance which should include various forms of social service in its program.
2. To adopt the temperance lessons as published by the International Sunday School Association for use in Korea.
3. To petition the various Presbyterian Missions for grants to carry on the temperance work.
4. To appoint a full time secretary for this work ; Officers were elected as follows :—Chm., Chai Pil Kun ; V. Chm., Cho Man Sik ; Traveling Sec. Song Sang Suk ; Advisors, C. A. Clark and Mrs. C. F. Bernheisel.

On Nov. 3, Lee In Sup (better known as Shining Light Lee), a cripple, whose story is known to many, and who is superintendent of the cripples' home at Ou Po, was ordained as elder by the Presbytery of Pyongyang.

The book, "Power from on High" by John Greenfield, has been translated into Korean and a friend, who wishes her identity not to be disclosed, has placed sufficient funds in the hands of the C. L. S. to make it possible for each of Korea's 3,700 churches to have a copy.

The third Annual Conference of the Manchurian Mission of the Methodist Church was opened in Yongchung on Dec. 7th with Dr. Ryang in the chair. After a memorial service for the martyred pastor Kim, reports were heard and business transacted. Due to the ravages of bandits, the small country churches have suffered many losses during the past year, some 22 having had to close ; but the churches in the protected larger centers have shown phenomenal advance.

The first church (Korean) of Antung, Manchuria, recently dedicated a new building.

The new Music Hall of the Martha Wilson Seminary for Women at Wonsan was dedicated on December 1st.

The Christian Endeavour Union of Korea held a Christmas party for students of the city who were not able to return home for the holidays, on Dec. 23rd in the Keungsin Boys' Academy Chapel, Seoul.

At a recent meeting of the West Pyeng An Presbytery the following actions were passed :—

1. To appoint a committee to confer with the Foreign Missionaries in regard to the problem arising out of the growing pressure brought to bear on Christians to attend services at which sacrifices are made for the comfort of dead soldiers.
2. To continue its support of a home missionary in Manchuria.
3. That the members of the boards of directors of all schools under the jurisdiction of the churches of the Presbytery be baptized Christians in good standing.

In 1933, the Kwangsuk Tong church in Wonsan celebrated the 40th anniversary of its founding, a year after Dr. Gale and Dr. Swallen came to Wonsan. The group first met in the home of Kim Yong Ha, one of two cousins, Kim Yong Ha and Kim Yong Kung, who were the first converts. The following year they bought a private house and fixed it over into a church. Kim Yung Chai, now pastor emeritus of the same Kwangsuk Tong Church, was among the earliest converts in the group.

Eight pastors in the Haiju district united in a preaching band, visiting some seven churches. As a result of the tour over 150 decisions were made for Christ and the churches were greatly revived.

Over sixty were enrolled in the Junior Women's Bible Institute in Taiku this fall. The Junior Institute, of which Mrs. Lloyd Henderson is the dean, was conducted for one month and met in the Women's Bible Institute plant newly erected last summer at a cost of ¥ 15,000.

The girls of the Chung Oui Methodist Girls' Academy in Pyongyang recently celebrated the ten years of service given by their Japanese teacher.

A Sunday School Convention was held in Mukden, Manchuria, Nov. 21-28, which was attended by 389 delegates from 29 churches. Over 700 were reported to have been at the opening meeting.



# In Quest of the Jade Button

(A Story of official intrigue and ambition in Old Korea)

CHAI HONG SIM

(Continued from Jan. Number)



THE COMPANY of three "two-in-hand" chairs left for Seoul. The "two-in-hand," which was commonly known as "*kama*," or sedan chair, was a wooden vehicle suspended between the shoulders of two men. Chai Bong occupied the last *kama* and through its tiny window she peeped out to catch a glimpse of Choo Hyang who followed after her sobbing aloud. The young mistress wept also. At the turn of a hilly road, the form of the little maid passed from view.

The chairs travelled all afternoon, on the evening they arrived at a village called Mansukio. Here they had to stay for the night at one of the wayside inns, though they knew that the service of a country hotel was sure to be inconvenient and uncomfortable. Kim Kwa-Cheun stayed in one room, and his wife and daughter occupied another. They did not talk much because the day's journey had been very wearying. Very soon everybody was sound asleep. Kim Kwa-Cheun's snore made the paper window vibrate, but the money bag served as his pillow, and was firmly grasped by both hands.

The silence of the midnight was suddenly broken by a general uproar in the village. Men, women, and children ran about in confusion, crying and calling the names of their loved ones. The grass roofs were on fire sending thousands of flaming torches far into the sky. Dogs and cattle ran into the fields to and mountains, howling and lowing, trying escape from the terror. The sound of falling walls and pillars, the crackling and breaking of furniture and utensils added to the chaos of the night. Kim Kwa-Cheun and his wife were awakened to this horror and excitement. What was the matter? What could it mean? The fleeing landlord shouted, "Bandits! Get

away!" They searched for their daughter, but in vain, "Chai Bong! Chai Bong!" they shouted at the top of their voice. The bandits were very near, killing, plundering, and burning everything. Believing that Chai Bong might have already escaped with the villagers, they got to the summit of the mountain, where the poor refugees were shivering with cold and fright. They examined every face but their girl was not there. Chai Bong had surely been kidnapped by the thieves. She was not the only one that was missing. Some women wept bitterly, calling the names of their lost children. Kim Kwa-Cheun had lost something else! The money bag. He had not the courage to go back to the hotel, the walls of which had already caught on fire. Helplessly he sat leaning against the trunk of a pine-tree, while his wife joined the group of weeping mothers.

The following morning Kim Kwa-Cheun went down to the village, hoping perchance that the robbers had not taken the money bag. During one night he had lost both his beautiful daughter and thirty thousand yang, with which he had planned to accomplish so many things. Last night he who had been in line for promotion to the position of Minister, privileged to wear the Jade Button order—now had become a pennyless beggar. What could he do? Of course he couldn't go back to Pyongyang. He was ashamed to do that, and besides there was no house for him now even if he went. He couldn't go on to Seoul either, because he could not face Han pansu, to whom he was supposed to pay the balance of the contract.

He talked and talked with his wife, and they decided that the best, most sensible way was to go on to Seoul at any rate, and beg for the pansu's sympathy and assistance. Surely he



would understand and help them in this extremity.

At last Seoul was reached. Lady Kim had to sell her gold hair-pin in order to go to a certain hotel. The landlady treated them very kindly when she heard of the dreadful misfortune that they had met on their way. However, she shook her head sadly, she knew too well that their plan to ask Han pansu's help would bring only disappointment, the old minister was noted for being cruel and inhuman.

The prophetess was right. Kim Kwa-Cheun went to see the pansu one day, and did not come back. Several days passed, and yet there was no news of his where about. His wife was so frightened and restless that she went to the pansu's house. She was told by one of the men at the gate that her husband was imprisoned, and that unless he could offer either five thousand yang or his daughter to the pansu, he wouldn't be free.

She came back to the hotel and discussed the matter with the landlady, who after long consideration, advised her to call on her relatives in Pyengyang and ask for their help in raising the money. Lady Kim also thought that this was the only way open to her now.

She made some scanty prepared for the travel by selling another gold ornament, and immediately left for Pyengyang. The long distance she and her husband had comfortably covered by *kamas* was now to be trodden by her feeble feet alone. Every little distance she bothered the passers-by asking the way, and at every hill she rested her tired feet.

After many days of toil Lady Kim reached her home town again, but no home awaited her. Like a beggar she went to Choo Hyang's house, dragging her weary legs.

"Mistress! Mistress! Lady Kim is coming!" cried Choo Hyang as soon as she saw her at the gate.

"What? My mother?" some one shouted from inside of a room, and out stepped a

startled Chai Bong.

"Mother!" she cried, rushing to lady Kim and embracing her.

Lady Kim caught in such sudden surprise lost consciousness. Chai Bong carried her mother into the warm room and began massaging her limbs, while Choo Hyang applied a cold towel to her forehead. After a while lady Kim opened her weary eyes, and saw that it was not a vision but her lost daughter. Shedding tears of joy, her loving fingers touched Chai Bong's face all over gently, "It is indeed my child! How did it happen that you are here?"

The daughter explained how the maid had secretly followed after the *kama* as far as the village Mansekio where the company stopped for the night, how she had left the hotel with Choo Hyang when everybody was asleep (just before the attack of the bandits), and how they had walked all night to get back to Pyengyang. She mentioned nothing of the bandits, and the mother was glad that after all, her daughter had not witnessed that night's shocking events. When the lady, however, thought of the miserable situation in which they were placed, she could not help sobbing like a child. Chai Bong urged her to explain, what had happened to her parents and why she was here alone thus.

The explanation was quite contrary to what the daughter had expected. She felt that she had made a great mistake that night. In her judgment she had committed a sin, for which even death could not sufficiently atone. Her disobedience, disloyalty, and wilfulness had finally put her father in prison. Behind the bars and on the cold floor her father was eagerly waiting for something that his helpless wife could not do. Yes, the daughter had to save him at any cost.

She thought and thought while her mother slept. She then left the house quietly, and a few hours later brought a woman with her. This woman took out a purse with five thousand yang and presented it to lady Kim.

"What is this?" she asked in surprise.



"Please, mother take this money to Seoul and save father," Chai Bong answered tearfully.

"What do mean?" lady Kim again asked wondering, "Answer, how did you get so much money?"

Chai Bong could not answer, but drops of pearly tears began to fall one after another. Her mother was nervous.

"What did she do?" the mother asked the woman.

"She sold herself as a *gisang*," was the reply. No, not my daughter!" the mother shook her head, "Please take your money back."

"But I am already sold, mother," Chai Bong interrupted, "you know that a child can do anything for the parents? Sim Chung threw her life into the sea for her father's eyes."

Against the beautiful words of Chai Bong's sacrifice for her father, lady Kim had no courage to speak further. She knew that her daughter's sense of filial piety was too strong to be changed. But to think that she had to leave her only beloved girl there as a dancing girl! The world seemed to be up-side down. Caressing Chai Bong tenderly, she said, "when shall we meet again, my dear?"

"Someday, mother," replied Chai Bong gently "You must hurry back to Seoul. Father is waiting in the cold prison." And with this she gently bowed to her mother, and went away with the woman, turning her tear-stained face at every few steps to look back.

Chai Bong who had been the fair, respected daughter of Kim Ginsa whose social station did not yield to any of the families of Pyongyang, became a *gisang*, a singing and dancing woman by profession. However, nobody knew who she was, because she changed her name into "Choo Weul." This new and unexperienced *gisang* surprised the public with her rare beauty and charm. People talked about her everywhere, and nick-named her the queen of *gisangs*. She could neither sing nor dance, but read Chinese classics, wrote wonderful poems, and drew pictures with

marvelous skill. People gathered at her house everyday in order to buy either a piece of her beautiful handwriting or a picture of unique and peculiar art. All acknowledged her purity and nobility of character.

This news raised a big sensation among the circle of young scholars of Pyengyang. Every young man who heard of her beauty, noble personality, and wide learning, admired her, and many went so far as to propose marriage. However, she would give her hand to none of them. Any man who wanted to marry her, had to pass a literary examination which was to be approved by the *gisang* herself. Many bright scholars tried their luck that they might have the honor of winning the hand of the most famous beauty. But their failure only intensified their admiration of her.

Spring and summer went by. It was a night in autumn. Chai Bong sat in pensive mood, looking at the bright moon that was just coming up over the eastern hill. The trees rustled, thousands of withered leaves flew here and there. A flock of wild geese flew across the lofty moonlit heaven, crying and calling their mates in mournful tunes.

It was natural and inevitable for Chai Bong to recall the memories of the past. She thought of the unexpected encounter with master Kang at the pavillion, of how the handkerchief incident brought them the exchange of interesting verses, of how her father had brought horrible news from Seoul one day, of how by the aid of her maid she ran away from her parents on the way to Seoul, of the bandits and her father's imprisonment, and of the way she had finally sold herself for his sake. All of these events appeared to her like a long series of dreams, in which joy and sorrow were intermixed. And Master Kang, too. If he knew that she was here, would he come to see here? Would he still have her now, a *gisang*? She drew a deep, melancholy sigh.

In order to console her sorrow-stricken



heart she took out a piece of paper, upon which she wrote the following with a hair-pen.

Winds that blew yesternight  
Now whine in sound of gold,  
Lazily and quietly I sit,  
With the bamboo window half open.  
In the blue sky of ten thousand li,  
Scattered are the clouds floating low,  
How gloomy and dull my heart grows  
Like the fading hues of nature herself.  
Listen to the rustle of the O-Dong tree,  
Surely the cold days are foretold,  
Look at the dew drops the chrysanthemums bear,  
Are they not like the tears of by-gone days?  
Robins that nestled on the willows of the south  
bridge  
Are now gone and gone,  
And only the plaintive cries of the wild geese  
Come over the eastern peak.  
The soft breeze stealthily enters  
And gently stirs the candle-flame,  
But who will play with this lonely parrot  
Kept in the quiet room all alone?  
Near to the north yet far a thousand li,  
How can I even dream of gazing at?  
The milky way and the O-Jak bridge are gone,  
How can I ever cross to where my master is?  
If the hidden passion has stopped to burn,  
Let me rather forget the world.  
Alas! the lovely sight and motion of his  
Never stay away from my eyes.  
Brightly the moon shines,  
Gradually the night deepens,  
Is it a dream or an ancient tale  
That I once rejoiced myself in the sweet days of  
May?

One afternoon there came a ragged young man to the *gisang's* house, and applied for the literary examination. The mother of *gisang* went out to meet the guest, and smiled at him.

"All right, sir," she said, guiding him into her room, wherein so many bright scholars had failed to pass the test. "You see," she

continued, taking a piece of paper out of a drawer and handing it over to him "This is an answer to a certain verse. You must write what it might have been."

No sooner did the young man see what was written on the paper than he became pale with excitement. "What?" he said in his heart, "The same old verse Chai Bong once gave to me? How strange it is!"

"What is the *gisang's* name?" he inquired nervously.

"Choo Weul, sir," she responded.

"There!" he thought, "I am a fool. Chai Bong is now the cocubine of some old pansu in Seoul."

"Is your *gisang* as beautiful as.....?"

"Beautiful? Haven't you ever heard of her? Just pass your test, and the prettiest girl of Pyengyang will be your wife."

He was pleased anyway, because he was told that the *gisang* was not only of the rare beauty and charm but also the very embodiment of ideal womanhood and purity. He wrote the some old verse which he had once written on Chai Bong's handkerchief, and gave it to the woman, who carried it away with a smile in which her expectation of his failure was plainly revealed.

A minute later footsteps were heard. They came nearer and nearer to the room in which the young man waited. The door was softly opened, and lo! beautiful Chai Bong stepped in smiling like a blooming lotus! He stared at her a long time. He moved to her side slowly, wondering whether she was not a ghost. At last he said, "If this is a dream, let me keep it forever!"

## DO YOU KNOW?

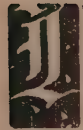
- |   |     |     |     |     |     |           |
|---|-----|-----|-----|-----|-----|-----------|
| 1. That the people of Korea have a natural love of music ?  | ... | ... | ... | ... | ... | (page 28) |
| 2. What they sing and why ?   | ... | ... | ... | ... | ... | (page 28) |
| 3. What actions were taken at the annual meeting of the Korean Christian Temperance Association ? | ... | ... | ... | ... | ... | (page 31) |
| 4. What the "Jade Button" signified in the official life of old Korea ?                           | ... | ... | ... | ... | ... | (page 32) |
| 5. Any Korean proverbs ?  | ... | ... | ... | ... | ... | (page 41) |
| 6. What is the purpose of the Y. W. C. A.'s Rural Institute ?                                     | ... | ... | ... | ... | ... | (page 42) |
| 7. How many Koreans emigrated to the Hawaiian islands during 1903 to 1905 ?                       | ... | ... | ... | ... | ... | (page 43) |
| 8. How many Korean Christians are now in Hawaii ?   | ... | ... | ... | ... | ... | (page 44) |



# Washington

HORACE H. UNDERWOOD, PH. D.

NOTE:—This article is part of an address given in the Seoul Foreign Church two years ago, on the occasion of the 200th anniversary of the birth of George Washington. The times through which we are passing are not so different from those in which Washington lived, and call for the same sterling qualities of character—patience, faith, hope, and love—that he possessed. It seems fitting, therefore, that in this month of his birth we should think again upon his life and work and draw new wisdom, inspiration, and courage to carry on our work under difficult and testing conditions. We have the same God who helped Washington. Let us trust Him and go forward.



IT IS not my purpose on this occasion to give a personal or nationalistic eulogy of Washington as the greatest American, but rather to look upon him as a God-made and God-guided man, a citizen of the world, whom the people of all lands respect and honor. I propose to search for the well-springs of his success, and find, if possible, not only what it was that made him great; but what all of us may lay hold of to improve our lives and work. To this end I have done no unconsiderable amount of reading. I have been pretty well through Bancroft's *Life of Washington* and also *Washington Irving's*; I have read a good deal from portions of *Woodrow Wilson's History* and other *Histories*; I have dipped into *Fiske's "War of Independence,"* tried *Prof. MacDowell on "Washington"* and searched through a number of other volumes, while for a closer atmosphere I have pored over the quaint cuts and stories in my mother's copy of *Lossings "Field book of the American Revolution,"* as well as reading some pamphlets specially prepared for this celebration and made available through the kindness of Mr. Davis. In all of these works I was struck by the fact that the writers struggle desperately to "explain" George Washington and that all seem to struggle unsuccessfully.

One writer deems that Washington must have inherited his religious spirit and feeling because in 1460 a certain De Washington wrote a masterly paper in defence of the establishment of which he was Prior. Another goes further back to trace his military ardor and genius to an ancestor who landed

at Pevensey with William the Conqueror in 1066. Others consider that having his coat shot full of holes under Braddock was sufficient training to enable him to outwit Howe, out-general Cornwallis and Clinton and excite the admiration of that master of strategy, Frederick the Great.

Similarly his seat in the Virginia House of Burgesses (from which he never rose to make a speech) must be considered as ample training for his dealings which the Continental Congress, the Federal Convention and for the administrative duties as President of the United States. Heredity environment and training are all called on in vain or stretched beyond the limits of credulity.

One writer frankly says that these factors are inadequate up to the time of crisis but that then (I quote) "circumstances which would have broken down most men educated Washington and that if not a great man and a great General when he went to Cambridge in 1775 he was both in March of 1776." The climate of the Bay State does not always perform such miracles and the events of that trying winter did not have any such effect on the other leaders of the American forces, but the writer does not proceed to explain by what peculiar alchemy of circumstances this change took place in George Washington.

Still another author calls him a "bewildered giant" and infers that his success was largely due to "luck!" To any of you who have recently read the history of the revolution the idea that Washington got all the "lucky breaks" in any ordinary sense of that expression is more than a surprise.



This failure to account for George Washington in terms of heredity, environment or training, the only factors known to our mechanistic philosophy, drives me, and I believe must drive us all to the words of the Psalm.

"It is the Lord's doing. And it is marvelous in our eyes," and I deem it quite in keeping with Washington's character and beliefs to direct our attention today not so much to Washington as to the hand of God.

I am aware that the theory of Divine intervention is not well received today. It is only a few Sundays since its difficulties were clearly set before us from this pulpit. The usual argument is that since there is a conflict of prayers and since all cannot be immediately answered, God therefore either does not or cannot answer any of them. I must confess that I have never been ready to accept this demonstration and write Q. E. D. after its logic. Whether this appeals to me or not is of course of no consequence but I imagine that we have all been faced with phenomena so striking, so peculiar and so inexplicable that we have been moved to exclaim with the Psalmist "This is the Lord's doing. And it is marvelous in our eyes."

Even in scientific research the so-called Law of Parsimony requires that of two possible explanations of any given phenomenon we shall accept the simpler and I submit that throughout Washington's life the guidance of Almighty God is a more rational explanation than the hereditary influence of some shadowy follower of William the Conqueror.

It is in the combination of characteristics that Washington is supreme and supremely inexplicable.

He was a great general but as a military genius it is probable that both Lee and Napoleon were his superiors while in his own army Von Steuben and De Kalb were better trained and Nathaniel Green a better tactician. Yet none of these men will fit into Washington's place even during the war years.

He was a statesman and politician of a high order but most historians will give to Bis-

marck, to Cavour or even to Franklin a higher place. But try to imagine Cavour or Bismarck dealing with the Continental Congress, handling the question of Citizen Genet and trying to steer Jefferson and Hamilton in one team!

We speak rightfully of him as a great patriot but as what might be called a professional patriot he falls far short of Garibaldi or Patrick Henry. He lacked that keen sense of his own dramatic value which is necessary to such men. It is not easy to think of him riding round in a red shirt or standing on a chair yelling for some one to bring him liberty or death.

Instead, on June 1st, 1774 when the Boston port act went into effect, Washington made no speech and waved neither shirt nor flag. In his diary is the simple record "Went to church and fasted all day."

It is not then simply as general, statesman or patriot that Washington is inexplicable but as The Man of The Hour.

Were this hour simply the birth hour of a small country of some 3,000,000 backwoodsmen, even that country's later material development would not rescue the event from insignificance, it would remain of national interest only and Washington would be a petty national hero.

But it was at this time that the North American idea, as Dr. Macdonald of Toronto has called it first took definite shape and form. As Macdonald points out, the idea did not originate in America but came from the forests of Saxony, through Holland and France and England to the American continent. Nor is it confined to the United States but Washington more than any other man made its growth on that continent possible and more than any other man influenced the form that the organization for its propagation was to take.

It is for this reason that George Washington has become an international figure and for this reason it is not inappropriate for us to-



day to ask other nationalities to join us in remembrance of what God did through him.

It is as a General and a military officer that we think most frequently of Washington. At Boston, on Long Island, at Trenton, Monmouth and Yorktown and through the long years from 1775 to 1781 he was directing campaigns from Georgia to Quebec. manoeuvring troops, handling commissariat problems, involved in questions of supplies of all kinds, faced with problems of the use of artillery and cavalry, defence of fortified positions, siege operations, secret service and hundreds of other highly technical military matters, with the best troops and some of the best generals of Europe as his opponents.

At the same time he had to soothe, conciliate and secure harmonious cooperation from such utterly different men as Israel Putnam and Charles Lee, Schuyler and Gates, Arnold and Lincoln and many more.

In addition there were De Kalb, Lafayette, Von Steufen, Conway and a dozen other foreign officers, each highly conscious of his own rank and the respect and honor due to him.

Tory plots had to be met; patriots who saw no use in military discipline or reason for staying in the field when personal affairs pressed, had to be persuaded but not estranged and finally there was the Continental Congress to be cajoled, flattered, bullied and managed.

Now what was Washington's training, preparation or possible heredity which gave him such consummate skill in so impossible a task? Leaving aside the decidedly remote ancestry of 1066, neither his father, grandfather nor greatgrandfather were military men.

His whole education was meagre and contained practically no study of military matters. During his stay in Bermuda he doubtless met both military and naval men and his brother Lawrence probably told him stories of the Spanish campaign in which he had served.

Now as to experience and training; from 1754 to 1758 he took part in a number of Indian campaigns, including Braddocks. During this time the largest force nominally under his command was 700 men who were scattered over 350 miles of frontier, and the largest military force he ever saw was Braddocks two regiments, totalling about 1,200 men. After 1757 till the revolution he led a typical planters life with much hunting, and little reading of any kind and certainly no special military studies for his limited library did not permit it.

It is probably no exaggeration to say that Washington never placed a piece of artillery till he seized Dorchester Heights and forced Howe out of Boston, that he never arranged a line and plan of battle till Long Island and never engaged in siege operations till Yorktown.

Washington himself, constantly, in public addresses and in private letters attributed the success of the American cause to what he called "the reiterated and astonishing interposition of Providence." In a private letter he says "the hand of Providence has been so evident in all this that he must be more than an infidel who lacks faith and more than wicked who has not gratitude to acknowledge his obligations."

Turning from the purely military side Washington was born an aristocrat and early became a landed proprietor. He was young hot headed enough and human enough to fall violently in love and write quite maudlin and mediocre verses to the young lady who did not return his affections. He was a reckless rider and hunted a great deal.

He had the habits of his times and despite his strict orders against profanity in the army there is good evidence to believe that when occasion demanded he could use "language." In other words the evidence would show that he was a very human and very ordinary young man with the prejudices of his class, possession and social training.



Then, whence did the aristocrat learn the humility that characterized him to the last? Who taught the impatient youth to bear without a word the criticism and reproach, a tenth part of which drove Arnold and Lee to treason?

Hamilton allowed himself to be drawn into a duel on a petty point of honor; Adams and Jefferson indulged in stinging vituperation of their critics and enemies; Lafayette and De Kalb required flattery. Clark blotted his splendid record with drink and maudlin tears of self pity. But when Gates and Conway plotted to supersede him, Washington saved Gates from court martial. He was hung and burned in effigy and the guillotine was suggested for him but he took no revenge. He claimed no reimbursement for the thousands of dollars spent from his own purse. In the midst of the bitter criticism of his refusal to aid France against England, Lafayette's son arrived in America. A smaller man would have made capital of his help to the young French refugee. Washington's charity was done in secret and not known till afterward. What man of his time could have taken so calmly Lee's charge of cowardice at Monmouth.

Was he more poor-spirited than Hamilton? more callous than Arnold; less conscious of the responsibilities and honors of high position than Gates?

Did he learn these virtues from surveying or find opportunity for their practice in fox hunting or among the Indians?

Again, I for one, can but say, It is the Lord's doing and it is marvelous in our eyes.

He was a Virginian, and one and another tells us that "he was fretted almost beyond endurance by the quarrels of politicians over commissions in the army but we find no territorial favoritism among his staff and his generals. Marion, Stark, Schuyler, Greene, Lincoln, Putnam represented all parts of the colonies. Later when President, in a day when all men were violent party men, it is

said in criticism of him that he never understood the necessity for party government with the result that he kept both Jefferson and Hamilton on his cabinet and although they made it into a cock-pit, the policies of both were utilized to steady the infant republic in its first steps.

He was born, christened, admitted to the communion and served as a vestry man in the Episcopalian church. It was a time of strong denominational feeling, the milder forms of which were expressed by a contemporary Virginian who said that while there might be other paths to heaven, he was sure that no gentleman would choose any but the Episcopalian.

Yet Washington in his addresses to Presbyterians, Methodists, Quakers, Baptists, Catholics and to his own church showed a spirit of toleration and a breadth of vision that is astonishing in view of his heredity, environment and training.

And lastly, how came it that he held so simple and trusting a faith, so strong a conviction of the need of a vital religion?

Young country squires of his day were not wont to be overly religious and in a way Washington was not. In addition we all know the opinions of Thomas Paine and the practical agnosticism of men like Jefferson and Franklin, we are all familiar with the atheism of the French revolution and the vogue for everything French, but to the end and at the end in his fare-well address he says:

"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be the effects of refined education on minds of peculiar structure, reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principle."

Shall we attribute these principles to the Prior of 1460? or were they due to the fact that as a child his father sometimes read to



him from Sir Mathew Hale's "Meditations on religion?"

His last words "I am not afraid to go" are rightly taken as a final affirmation of his faith in the Power which had so marvelously raised him up and led him through war and party strife, through sectionalism and denominationalism, through the rampant red republicanism of the French revolution and through the reaction toward privilege and monarchism to the successful launching of the North American Idea.

It is the Lord's doing and it is marvelous in our eyes.

## The Children's Magazine

This magazine has changed and greatly improved its appearance by an increase in the size and no change in the price. The cover picture is arresting and popular and the contents are varied and very acceptable to youthful readers. Of the January issue 4,300 were printed and all were sold by the 15th of the month. The "Children's Magazine" bids fair to become the most popular and widely circulated of Christian publications. The following letter has just come to hand and voices the appreciation of many magazine readers.

Hamheung, Jan. 17th, 1934.

Dear Mr. Bonwick :

Let me congratulate you on the January issue of the 1934 "Children's Magazine." The front cover is a delight as good as anything I've seen in the West, and the contents are extremely interesting. The symposium on "What we Hope from Young Korea in 1934" is worth while. You are doing a very fine piece of work in the magazine alone—in addition to your many other responsibilities.

Sincerely yours,  
WILLIAM SCOTT.

## Power from on High

God's children everywhere are praying for a revival as never before. The forces of darkness are so strong and the elements of danger in world conditions are so alarming that Christians are playing earnestly for God to manifest Himself in power in bringing to naught the devices of the evil one.

Most of us, no doubt, are joining in this great prayer to God for a mighty revival to sweep over this poor sin-sick world, and also that it may so cover Korea that the whole Korean Church may receive such an impetus in spiritual life and testimony that it may become a tremendous spiritual force in the world.

The church has grown rapidly through the years and, as is so easily the case under such circumstances, there is much chaff among the wheat. Shall we not continue to pray that this new year, especially may see a wonderful baptism of the Holy Spirit, first upon us—His messengers to this land—and then upon the Church He has established?

That the spirit of revival may be more deeply felt and longed for in the Korean Christian Church a gift has been received by the Christian Literature Society to enable the sending of a book entitled "Power from on High," by John Greenfield, to all the 3,700 churches and groups in Korea. This book tells the story of how the Holy Spirit came upon the Moravian Church in its early days, two hundred years ago, and of how its members were transformed and the whole Church fired with a missionary enthusiasm which led them to go out and preach the Gospel to the ends of the earth.

The book also tells of the inspiration and help given by these Moravians to John and Charles Wesley who became the founders of the great Methodist Church. If one such small Church as the Moravian could receive such a blessing and become such a means of blessing why cannot the same experience come to the Korean Church?



# Korean Proverbs

COLLECTED BY HONG NOH LEE

1. Will one sit out all night to see the moon at dawn?

새벽달 보라고 초저녁에 나안즈랴.

2. Like one who waits from evening to see the moon at dawn.

새벽달 보라고 저녁새 부러 기대린다.

3. If you hear it will be the sickness, and if you don't hear, it will be the medicine.

드르면병이요 안드르면 약이다.

4. If we say even to the blind man that he cannot see, he will become angry.

눈보이지 안는 장님도 눈이보이지 안는다고 말하면 성을 낸다.

5. The witch cannot charm herself, and the fortune-teller never knows the date when he will die.

무당은제국을 못하고 점쟁이는 제가죽을 날을 모른다.

6. Can a man get his fill with one spoon of food?

한술밥에 배가 부르랴.

7. Even a sheet of white paper is lighter if two men lift it together.

백지 한장도 둘이 맛들면 가볍다.

8. It is better to lift the sheet of paper together.

백지장도 맛들면 낫다.

9. Can you put two saddles on the back of one horse?

한필의 말 장둥이에다가 안장을 둘식 늘수 있나.

10. There is a limit even to the vine which goes on stretching.

썩어나가는 측도 한이 있다.

11. The hedgehog thinks that his baby is smooth and charming.

고슴도치도 제자식은 보드럽고 귀엽다고 생각한다.

12. It is one's own pleasure even though he eat the melon upside down.

참의를 각구로 먹어도 다 제 재미다.

13. Can the man who cannot put out the fire which is burning at his feet, put out the fire which is burning at the other man's feet?

제발 솥에 부른 불을 끄지못하는 놈 이 남의 발솥에 뚫은불을 끌가.

14. There are no graves without excuse.

핑계업는 무덤 업다.

15. Give one more cake to the provoking child.

미운애기 석하나 더 줘라.

16. The gentle dog will jump on to the hearth.

점잔흔 개가 붓썩막에 기여오른다.

17. The mind which a man had at three, will continue until he is eighty years old.

세살씩 마음이 여든 썩지 간다.

18. The thief will hold up the whip.

도둑이 채 썩을든가.

19. The dog which eats my food, will bite my heel.

내밥먹은 개가 내발뒤축을 문다.

20. If a man hit you with a stone, hit him back with a stone, and if a man hit you with a rice-cake, hit him back with a rice-cake.

돌노치거든 돌로 치고 석으로 치거든 석으로 치라.

21. Even my sword will never get free if it go into the sheath of another man.

내칼도 다른사람의 칼집속에드러가 잇스면 자유롭지 못하다.

22. Never look up at the tree which you cannot climb.

올나가지 못할나무는 쳐다보지도 마려라.

23. The valley is deep only if the mountain be large.

산이키야 골재기가 깊다.

24. Whip even the running horse.

썰이 가는 말도 채죽질을 해라.

25. There is not a time when the wild dog will not hurt his nose.

사나운 개 코아물썩 업다.



# The Training Institute for Rural Leaders

## Under the Auspices of the National Y. W. C. A. of Korea

### 1. Purpose :

- (a) To enable village women to recognize spiritual values, to cultivate their minds to broaden the outlook of their village homes and to improve their status.
- (b) To enable them on returning to their villages to cooperate with the other women in improving what is unsatisfactory in their spiritual, mental, and physical conditions.
- (c) To enable them to work towards a general uplift in spiritual, mental, and physical welfare of village life.

### 2. Rules :

I. Name :—Training Institute for Rural Leaders.

#### II. Objectives :—

- (a) To put right what is wrong.
- (b) To replace superstition by science
- (c) To improve standards of living.
- (d) To make possible a fuller, richer, more untrammelled life.

#### III. Place :—

Sinchon (near Chosen Christian College) at the Folk School ("Nong Min Su Yang So"), where dormitory accommodation will be provided.

#### IV. Requirements for Admission :—

- (1) Must be living in a village.
- (2) Age from 18—40.
- (3) Must be able to read and write Enmun, Graduates of Primary School also will be eligible but none from higher schools.

#### V. Lecturers :—

Lee Unkyung	Choi E. Kurn
Mo Yunsook	Helen Kim

Hong Pyungsun	Hugh H. Cynn
Esther Hong	Esther Whang
Choi Maria	Chang Chungsin
Unsook Saw	Induk Pak

#### VI. Subjects :—Lectures will be given on

1. Cultivation of the mind
2. Household management
3. Commonsense ways of improving living conditions.
4. Sewing
5. Cooking
6. Laundry
7. Dyeing
8. Household Hygiene
9. Child Welfare
10. Elementary History and Geography
11. Games
12. Stories and Songs for children

#### VII. Date :—February 20th—April 20th.

#### VIII. Dormitory :—All attending the Folk School will be required to live in the dormitory attached.

#### XI. Enrolment :—Twenty (20) will be chosen from among the applicants, in accordance with the decision of the Entrance Committee.

#### X. Fees :—There will be no entrance fee or school fee. Students are required to bring grain sufficient for two months, or to provide the money for purchase of same (six yen will cover rice price for two months) Travelling Expense should be borne by students, who should also provide themselves with pocket money. The School will provide Fuel and side dishes (Panchan).

### 3. Connection :

Those who attend the Folk School will be expected to maintain their connection with the Y. W. C. A. of Korea.



4. Special Notice :

1. Students must bring their own bedding.
2. Students must bring rice or equivalent in money payable on entrance day.
3. Students should provide themselves with materials for sewing (country cloth etc.) or with money to purchase same.
4. Entrance Applications must be in by

31st January 1934.


5. Intending students should wait for formal notice that their applications have been accepted before setting out to attend the Folk School.

For the National Y. W. C. A. of Korea  
Lee Unkyung and Whang Esther  
Secretaries

## Korean Christians In Hawaii

TAI SUNG LEE,

Executive Secretary for the Korean Student Christian Movement of Hawaii.

N THE YEAR 1885 there were two famous American missionaries in Korea who were very good and kind and ready to help any one. Their names were Dr. H. G. Underwood and the Rev. Henry G. Appenzeller. The coming of these men marks an epoch in our Korean history. According to Mr. Sang You Kim, they were the first Protestant Christian missionaries in Korea, and with their advent dates the beginning of Christian work in Korea. They diligently preached the Gospel and, as a result, after a few months, they had eight hundred followers who wished to know about Christ.

A few years afterwards, there was great persecution against these Christians in Korea but they had great courage and, believing that God would reward them, they stood firm in their faith to live and die in the name of Jesus Christ.

In the years 1903, and 1905, seven thousand two hundred and eighty six Koreans emigrated to the Hawaiian Islands. At first they had a very lonely time here as they could not speak or write English and there was nobody to help them. Later, a kind missionary—Dr. John W. Wadman—was sent to Hawaii and he evinced a great interest in, and a desire to help, the Koreans in Hawaii.

Dr. Wadman and Mr. Peong Koo Yoon visited the different islands once in a while and obtained the enrollment of some 3,982

members. Soon after this, the Koreans succeeded in acquiring an educational institution in this city which they called the Korean School for Boys, in the Korean Compound, on Punchbowl Street near Beretania Avenue at that time. There were from sixty to seventy boys as resident boarders and pupils, and over one hundred and sixty boys and girls of the Territory were attending the public schools. Today, there are over 2,118 students of Korean ancestry in the public schools of this Territory.

One day, an eleven year old boy from this school called together several of his friends—pupils of the same school—and had them sit out in the yard while he stood up and preached to them. His father asked: "What are you doing?" He replied: "Papa, I will try to be a preacher of the Korean Church in Hawaii or Korea." I believe that these pupils will give more study to the Gospel so that they will follow the good teacher's advice and example given them by our favorite missionaries, whether they go back to their native country, Korea, or remain in Hawaii, and I believe that they will become good leading Christian citizens.

The late Dr. Wadman was president of the Korean Boys' School, the work of which was carried on in a faithful, industrious and competent manner.

The Koreans, through their leaders and their periodicals, are very emphatic in their



statements that Hawaii is their home. They point, with pride, to their children who are becoming American citizens. They tell with even greater pride of the young people who go to the Mainland to secure higher education, but who almost invariably return here to use that education in the upbuilding of Korean life in Hawaii. They insist that here they have found what has made many of them happy and contented, that here their children are growing up into citizens of whom any nation may be proud. They say: "Here we have lived and here we will die. To us, more than many other races, is the name "Paradise of the Pacific" a reality."

The Koreans of Hawaii are very grateful to their Heavenly Father for the great privileges they have here. They are living in a milder climate than their own native country and have much better opportunities here to acquire an education, but greater than these is the knowledge that they come in closer contact with Christ.

The Koreans in Hawaii, and in Korea, need you and your help because they are looking to the American people as saviors of other people. Will you answer their call?

There are now 1,099 Korean Christians in this Territory in the Methodist, Christian, and Episcopal Churches.

## Notes and Personals

### Northern Methodist Mission

#### *Death*

On January 6th, Miss Vera Anderson, the eldest daughter of Dr. and Mrs. A. G. Anderson of Pyengyang, died. The sympathy of the whole community has gone out to the parents. Miss Anderson had returned from America in September and was teaching in the Foreign School, Pyengyang.

#### *Left on Furlough*

Rev. and Mrs. E. K. Jensen of Chemulpo. Mrs. Jensen's father and mother, Mr. and Mrs. Kiester, accompanied them.

Bishop and Mrs. H. Welch and their daughter, Eleanor, visited Korea again in January.

### Northern Presbyterian Mission

#### *Resigned*

Miss H. Covington, Syenchun.

Miss A. McKee, Chairyung.

#### *Marriage*

On October 2nd Miss J. M. Rehrer, for some years a nurse in Kangkei, was married to the Rev. William Bulloch, New York.

#### *Retired*

Mrs. A. M. Sharrocks, Matron, Severance Hospital, Seoul.

Rev. S. A. Moffett, D. D., Pyengyang, having reached the age of retirement.

Mrs. W. J. Anderson, Seoul, was operated on January 22nd for appendicitis. She was doing well when we went to press.

### Southern Methodist Mission

#### *Left for America*

Miss M. D. Myers, of Chulwon, for health reasons.

### Southern Presbyterian Mission.

#### *Birth*

To Rev. and Mrs. E. T. Boyer, Chunju, a daughter, Margaret Lois, on January 22.

#### *Marriage*

Miss Betty Knox, daughter of Dr. and Mrs. R. Knox, of Kwangju, was married on Dec. 22nd, to Mr. Glen G. Passmore at Galveston, Texas.

The Hon. J. Ker Davis, U. S. Consul-General, left Seoul on January 24th for his new post in Vancouver, B. C. He was accompanied by Mrs. Davis and their son Spencer.

Mr. J. L. Langdon, U. S. Consul, has arrived in Seoul to take the position vacated by Mr. Davis.

Mr. H. T. Owens' address is now 1038 Ossington Avenue, Toronto, Ont., Canada.

The friends of Mr. and Mrs. B. H. Fisher will sympathise with them in the death of their only daughter, Vera, on January 18th. Miss Fisher had been in poor health for some time and had gone to California, but did not recover her health and died at Beppu, Japan, on her way back to Korea.